

THE

# *Instructor*

NOVEMBER 1944



KIRTLAND TEMPLE

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## CHILDREN'S FRIEND FEATURES

### OF INTEREST TO THE SUNDAY SCHOOL

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Mission — Neighborhood — Home Primary Lessons.

# THE INSTRUCTOR

Official Organ of the Sunday Schools of The Church of Jesus Christ of Latter-day Saints

Devoted to the Study of What to Teach and How to Teach  
according to the Restored Gospel

PRESIDENT HEBER J. GRANT, Editor   MILTON BENNION, Associate Editor   WENDELL J. ASHTON, Manager

## *Freedom vs. License*

MILTON BENNION

The terms freedom and liberty are commonly used with various and divergent meanings. Both are often confused with license. Teachers of religion are concerned primarily with moral freedom as opposed to license.

"Ye shall know the truth, and the truth shall make you free"; provided, of course, you make your life conform to the truth.

In this sense no one is born free. If the individual ever becomes free it is through a long period of self-discipline. It is an ideal to be striven for throughout life, and to be ever in the minds of parents and teachers in the instruction and training of children and youths.

In infancy it is almost wholly a responsibility of parents and others responsible for the care of the child. Many loving mothers cannot refrain from fondling the baby every time it cries, irrespective of conditions, instead of discovering the cause of the trouble and, if possible, removing it. The cause in

some cases, may be too much fondling without a sufficient reason. The child should, of course, be loved, but love should be guided by knowledge that will lead to action adapted to the greatest permanent good of the child. On this and other aspects of child training note some passages from "What Price Alcohol" reviewed in the January (1944) *Instructor*.

With advancing years the individual becomes ever more dependent upon self-discipline as a determining factor in his conduct. If he fails in acquisition of this power he will drift toward license rather than toward moral freedom, upon which strength of character, good citizenship, and service to God and fellow men depend. To the extent that individuals fail to attain this moral freedom, they are likely to be in conflict with society and may be subject to legal restraints. This imposes upon society the expense of maintaining law enforcement officers, criminal courts, and jails. Expensive as these are, they are far from the total costs of crime. From the standpoint of human values, ultimate values, the financial costs are comparatively slight. The loss in character values is impossible of statement in financial terms. It is these values that teachers of religion seek to conserve and develop. Financial resources are of value to the extent only that they may be used to contribute toward realization of better individual and social life, made available to all to the extent that they are willing to do their part toward realizing the goals of moral and religious freedom as conceived in the gospel of Jesus Christ.

#### NOT A VERY GOOD RECOMMENDATION

Of whisky, "Stonewall" Jackson, who was a devout Christian, said: "I like it, I always did, and that is the reason I never use it. I am more afraid of brandy than I am of Yankee bullets."

# Understanding the Young Child

A REVIEW BY MILTON BENNION

*Understanding the Young Child*, Blatz, Wm. E.; Professor of Psychology, University of Toronto. William Morrow & Co., N. Y. 1944.

Dr. Blatz is recognized throughout the English-speaking world as a leading authority on the education of children. The subject of this volume is introduced by a discussion of the beginnings of mind in the animal world, the meaning and importance of childhood, maturation, learning, intelligence, and capacity. The chapter on discipline has very practical value for all teachers and parents, whose major concern is or ought to be development of character. The introductory statement and the five rules are especially significant and quite understandable.

## On Discipline

"Any plan which succeeds in obtaining blind obedience to its rules might be satisfactory and convenient to the director (a dictator), but such a plan would develop an unhealthy resentment in the 'obeyor,' leading ultimately to rebellion.

"Rule One: The consequence of an act must be consistent." Such as the burning that results from touching a hot object.

"Rule Two: A supervising adult must be able to recognize situations

in which the relevant consequences are consistent, and in such situations the child should be permitted to make his own choice without interference."

A consequent not relevant is one imposed not by nature, but by social custom, such as clean hands as a condition of eating with the family.

"Rule Three: The adult must scrutinize very carefully the rule which she is attempting to administer lest the privilege of belonging to the adult society seems to the child to be a doubtful one." A penalty may properly be imposed only where conformity to the standard required is important, and the child has the capacity to conform; e.g., exclusion from a group because of quarrelsome behavior.

"Rule Four: Parents must see to it that the child derives gratification from conforming. If the social benefits and privileges do not provide an incentive towards conformity, the consequence of isolation will be ineffective. Isolation is the only arbitrary consequence which the adult employs."

With young children, force, of necessity, has to be used, not as punishment, however, but for the good of the child. With advancing years force is used less and less un-

til it disappears altogether, except as imposed by society upon the lawless.

"Rule Five: Whenever the responsibility for carrying out the details of the plan of discipline rests upon the adult, force, as a sanction, is justified." \* \* \* "Punishment never solves a problem; it creates a new one. Revenge starts a cycle of human retaliation that can never end."

This plan of discipline should become ultimately the individual's own plan of self-discipline, a great contribution toward the attainment of moral freedom.

### *On Growing Up*

Results are more satisfactory when interest is in the activities rather than in prizes offered for activities.

Never do for a child what he can do for himself. Emphasis should be upon effort rather than upon perfection of accomplishments.

In controversial matters present both sides of the problem and let the child make his choice, rather than

try to force conclusions upon him.

### *On the Emotions*

The emotions are a most powerful determining force in life. They should not be suppressed, but trained as the dynamic drive in development of the good life. Many lives are wrecked by the undisciplined emotions. There should be no disharmony between reason and the emotions.

### *On the Meaning of Education*

The following is quoted from a report of the Norwood Committee on Curriculum and Examinations in Secondary Schools (in England) 1943: "There are three elements which are essential to a good education: 1—training of the body, 2—training of character, 3—training in habits of clear thought and clear expression in the English language."

We recommend this book for careful study by all teachers of children. It contains also much information of value to teachers of youth.



## RARE BLOSSOMS

*Eva Willes Wangsgaard*

*A rare and perfect rose is peace  
And love is its delight.  
If fed on faith and sacrifice  
Its blooms are lush and white.*

*But if the gardener, selfishly,  
Neglects it or forgets,  
It dies beneath the swords of grass  
And thistle bayonets.*

# *Kirtland Temple and Education*

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JOHN HENRY EVANS

Schools for adults are supposed to be a very modern idea, and so they are in the general sense, but more than a hundred years ago, in Kirtland, Ohio, there was a school for adults—at least, for male adults. It was called the School of the Prophets, and was held in one of the rooms of the Temple erected by the Latter-day Saints. This school was not an original idea with the Kirtland Saints, but even with them it antedated the building of the Temple there.

Since the story of that fine experiment in education has never been told in anything but its bare outline, it is here given in considerable detail, not only in connection with the Kirtland Temple, but also in association with the colonization of Zion, in Missouri, by the Mormons of the early 1830's.

The ancient Israelites appear to have had schools for religious leaders, some of whom were adult. This is where the phrase "school of the prophets" originated. They had many who were versed in the Law. The Law had two aspects: one was written, and was therefore easy to master; the other, however, was extremely difficult, since it was oral and must not be committed to writing, but must be memorized in its

thousands of particulars and application.

But adult education in its usual meaning is a thing of the twentieth century. Indeed, in the United States it is as new as 1915, although in the Scandinavian countries and in England it antedates that year. This is why it is interesting and instructive to study the application of this idea, in at least one of its aspects, in the Kirtland and Independence years of 1833 and on. There is no evidence, however, that it had any connection with the development of the idea in its broader aspects as we now know it in this country. It began and ended as an independent conception.

Joseph Jastrow, an American psychologist, defines adult education as "continued stimulation of the mature mind and personality." Thus home-study, extension courses, the Chautauquas, reading courses in libraries, and even Town Hall may be classed as forms of adult education, as well as the schools and evening classes established for adults as a part of our school system. There is an organization in the United States specifically created for adult education. It is known as the American Association of Adult Education, and was found-

ed in 1926, by the Carnegie Corporation. The Association fosters experiments, publishes a magazine, and stimulates the development and spread of the idea throughout the nation.

Taking this very modern educational concept as our cue, let us consider briefly the School of the Prophets in Kirtland.

First of all, the school was for mature male members of the Church, preferably those who might be expected to engage in preaching the New Movement.

The Mormons of that early day had a high standard of education, which they held up before the Church and the world. "The glory of God is intelligence, or, in other words, light and truth." That was said in a revelation to the Prophet as early as May, 1833. In the same document "truth" was defined as the "knowledge of things as they are, and as they were, and as they are to come." (193:36 and 24, respectively.) Translated into terms of the departments of knowledge, this passage is a plea to study science, history, and prophecy. Indeed, it seems to have been so interpreted in another revelation (88:79), which enjoins the study of "things both in heaven and in the earth and under the earth; things which have been, things which are, and things which must shortly come to pass; things which are at home, things which are abroad; the wars and perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and of kingdoms"—that is, such

subjects as astronomy, the structure of soil, mineralogy, geology, history in all its branches, current events, prophecies, domestic and foreign politics, physical and political geography, languages, and the "signs of the times."

Joseph Smith provided incentives for the study of this elaborate and extensive program of education. "It is impossible," he said (131:6), "for a man to be saved in ignorance." Also (130:18, 19) "whatever principle of intelligence we attain unto in this life, it will rise with us in the Resurrection, and if a person gains more knowledge and intelligence through his diligence and obedience than another, he will have so much the advantage in the world to come."

Let those among us who place much emphasis on money, power, and social standing consider these points stressed by the Prophet and by the early Mormons. It was out of this conception of education that the School of the Prophets arose, and it received its stimulus from the fact that the New Gospel must be preached to others, whose standard of life was to be raised.

It was men, therefore, young and old, who became members of this school. It was intended for all the Elders of the Church.

Secondly, the subjects taught in this institution were varied, and they were presented by those who knew what they were teaching.

Both George A. Smith and Wilford Woodruff, who were members of this school, mention grammar as



one of the subjects. The textbook used was Kirkham's *English Grammar*. In 1836 Elder Smith was nineteen and Elder Woodruff twenty-nine. Neither was then an Apostle, though they were both active missionaries. English grammar was considered necessary, for the obvious reason that it helped to make ideas clear, and, besides, one who spoke good English made a better impression on others than one who spoke poor English.

History was another subject taught in the School of the Prophets. We are not informed whether it was ancient or modern, English or American. Presumably it was what was known at the time as General History, on which there were published textbooks, whereas books were scarce on particular aspects of history.

Hebrew, also, was taught in the institution. Hebrew was put on the course because it was the language in which the Old Testament was first written. This subject was taught by Professor Joshua Siexas, one of the expert teachers in Oberlin College. Among his pupils in the Kirtland school were Joseph Smith and Orson Pratt. Elder Pratt became a noted scholar in that language.

The chief subject taught in this institution, however, was theology. A course of lectures on this subject was prepared by Sidney Rigdon, with the help of the Prophet, and delivered in the school by him. For many years these lectures were published in the *Doctrine and Covenants*, at the beginning, but were

later omitted, for the reason perhaps that they were not in the class of revelations. There were seven of these "Lectures on Faith," as they were called. Sidney Rigdon, who was one of the first converts to Mormonism, was a famous Protestant preacher before his conversion, and he had taught theology to others who became preachers—notably Orson Hyde and Parley P. Pratt. The Prophet himself taught religious subjects.

Such were some of the subjects taught in the School of the Prophets in Kirtland. There may have been other subjects—maybe Greek, the language of the New Testament—but we are not sure. We do know, however, that both the Prophet and Orson Pratt studied Greek in Nauvoo, and continued the study of Hebrew under Alexander Neibour, a German Jew, converted in England by Heber C. Kimball, in 1837.

Since all these educational ideas, including the School of the Prophets, came out of the revelations to the Prophet, it was only natural that they should acquire a sort of sanctity in the minds of the Saints of this period. It was only natural, too, that, as soon as the Temple in Kirtland was completed, the school should be held within its sacred walls. And this was done.

One of the singular things about this church is that the Saints, at least until they came to Utah, appear not to have built what was known everywhere in America as "meeting-houses." As a rule, they held their meetings in private houses

in Ohio, in Missouri, and in Illinois, except where there was a public building—a schoolhouse or a courthouse—available. Their minds were set on Temples, which were more sacred than a mere meeting-house or even a chapel or a church. Although they erected a public building in Far West, which was used for school and judicial purposes, yet they planned a Temple there, which, however, got no further than an excavation and the laying of a corner stone. On the plains, at Winter Quarters, the Saints built a "Log Tabernacle," which was intended, of course, to be only temporary.

The Kirtland Temple, a seventy-five thousand dollar structure, arose out of the poverty, the sacrifice, and the faith of the Latter-day Saints. The corner stone was laid in July, 1833, and the building was dedicated in March, 1836. Its dimensions are fifty-nine by seventy-nine feet, and it is surmounted by a tower that rises one hundred and ten feet high. It is a two-storey structure. The dedicatory prayer was given to the Prophet as a revelation, and it comprises the matter in section 109 of the Doctrine and Covenants. The lower storey forms an auditorium; there are several rooms in the upper. The building is still standing, after one hundred and eight years. It is not owned, however, by the organization that built it.

Says Heber C. Kimball: "The brethren were laboring night and day building the House of the Lord. Our women were engaged in spinning and knitting in order to clothe those who were laboring on the

building, and the Lord only knows the scenes of poverty, tribulation, and distress which we passed through in order to accomplish this thing. My wife toiled all summer in lending her aid towards its accomplishment. She had a hundred pounds of wool, which, with the assistance of a girl, she spun in order to furnish clothing for those engaged in the building of the Temple, and although she had the privilege of keeping half the quantity of wool for herself, as a recompense for her labor, she did not reserve even so much as would make her a pair of stockings." President Smith was foreman of the men who quarried the stone for the building.

It was in this Temple that Jesus Himself appeared, that Moses appeared and delivered to Joseph and Oliver the "keys" of the gathering of Israel, that Elijah appeared to these young men and gave them the "keys" of salvation for the dead. At its dedication many manifestations of God's favor were received by those who attended the service.

Although restricted to the male members of the Church, prospective missionaries, yet the School of the Prophets answered perfectly to Professor Jastrow's idea of adult education. That is, it "continued stimulation of the mature mind and personality" by giving incentive to study, material on which to work, and immediate opportunity to make use of what was learned.

President Brigham Young, who was a pupil in this institution, says

this about it: "The members of that school were but few at first, and the Prophet commenced to teach them in doctrine to prepare them to go out into the world to preach the gospel unto all people and gather the select from the four quarters of the earth, as the prophets anciently have spoken. While this instruction prepared the Elders to administer in word and doctrine, it did not supply the teachings to govern their private or temporal lives; it did not say whether they should be merchants, farmers, mechanics, or money-changers. The Prophet began to instruct them how to live that they might be better prepared to perform the great work they were called upon to accomplish."

In Zion also (Missouri) a School of the Prophets was established. So

zealous were the Elders there over the institution that, according to Parley P. Pratt, who was a member of it, some of them walked to and from it in bare feet. They were afraid they would miss something.

In Utah there was a School of the Elders, which at first was a kind of seminary, to supplement the secular subjects taught at the University of Deseret, now the University of Utah, only some aspect of theology or religion being taught there.

Such was the School of the Prophets in Kirtland and Zion. It was of a piece with the rest of the religion. For its meaning it depended on the enlarged conception of education taught by the Prophet. Development of the whole man, the personality, was the purpose, and to this end it supplied a motive that reached into eternity.



## Golden Fullness

Ruth Harwood

*I sing the glowing canticle of love in autumn,  
That glorious ecstatic season  
When the rapturous ripe earth  
Fulfills her love in harvest of abundance.*

*Full—Full to overflowing  
Is man's heart with its fruition.  
Rich—rich in mellow wonder  
Is its golden song of giving.  
Full giving—full receiving  
Is the rhythm of love's bounty!*

# George Q. Cannon

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JOSEPH J. CANNON

## *The Mission to California*

The mission to Hawaii occupied slightly more than three and a half years, but with the year spent in



GEORGE Q. CANNON

California digging gold in '49 and '50 and the five or six months traveling back and forth, the first mission of George Q. Cannon lasted somewhat more than five years. It was toward the close of 1854 when he again saw the beloved mountains and the City of the Saints as he was wont to call it.

It is probable that before leaving for the western mission he had not come prominently to the notice of President Brigham Young, but on his return that sagacious leader knew him well from correspondence and the remarkable work he had done. The President informed him that he would soon be called back to the Islands. The mission was changed to California and the principal purpose was to print the Book of Mormon in the Hawaiian language. He was also to aid Apostle Parley P. Pratt in publishing a paper on the Pacific coast.

Waiting for him on his return from his first mission was a lovely young school teacher, Elizabeth Hoagland, whom he had known as a girl as they crossed the plains. They were married Dec. 11, 1854, soon after his arrival in the valley. It was a very simple wedding. The groom had many a laugh in after years as he described the ill-fitting, borrowed clothing he wore.

It was the tenth of May, 1855, when the start was made. He had again the good fortune to travel in the company of that wise leader, Charles C. Rich, whose determination and judgment had saved him and his companions on the desert in 1849, when the ill-advised Captain Smith tried the short cut, which

afterward claimed so many lives in Death Valley. This was Elder Cannon's third crossing and he was becoming a veteran of those vast wastelands of the American desert. This trip with his young bride again put his life in jeopardy.

He drove a four-mule team and the strength and endurance of the animals were the margin between life and death. A most interesting event occurred in southern Utah. It indicates the value of an animal and the simple faith of the people. In his journal written in his beautiful penmanship, is the following entry:

"Monday, May 21, 1855. Ate breakfast at Bro. White's. Started and passed Iron Springs and travelled very fast intending to stop at Mountain Meadows a distance of about 50 miles for the night. Just before reaching the meadows we had some ridges to pass over which were very hard for our animals to pull up; one of them, a mule I had traded with Bro. Covington for, acted very strangely and seemed to have strained herself in pulling. Soon after we took the harness off her, she lay down and when we started her up she could scarcely hobble a step or two, or stand on her hind feet; she seemed crippled in the loins. I prayed over her and on her, twice, for if she failed, being the best animal in the team, I did not know scarcely how we would get along. We arrived here about sundown. The feed is excellent. . . ."

The first entry the following day is, "The mule is somewhat better this morning," and last entry of

the same day is, "My mule has improved very much."

The blank space above was left blank in the journal. It suggests the experience of Mary Fielding Smith, while crossing the plains when one of her oxen fell sick and she had the elders lay hands on it and pray for its recovery. The prayer was answered immediately and without being unyoked the animal got on its feet and did its full part.

The company followed the southern route called the Spanish trail, crossing the quicksands of the Virgin river, camping on the Muddy (now Moapa), making a day and night journey of some sixty miles to the upper crossing of Las Vegas, watering at Cottonwood Springs, Mountain Springs, Kingston Springs, through hostile Indians, with water the first and grass the second consideration always.

On the last day of May, the situation became serious. Quoting again from the journal: "When we stopped here we were about give out, both men and animals; the heat had become so intense that all had suffered in consequence; the very air seemed almost suffocating; the rocks surrounding mountains and the sand reflected the heat with such intensity that if the air had been blown from heated ovens it seemed as if it could not have been more oppressive. The men belonging to the other wagon, which they had left, drank up all their water before noon, and I was convinced in my own mind that, unless we were very sparing indeed with what Bro. Rich

and myself had, we must suffer as the water was yet a long distance off and we, as well as our animals, were tired. These were Bro. Rich's feelings also, and he accordingly rationed out what he had, which was only sufficient to satisfy for the time being; it was drank greedily as all were excessively thirsty. The water in my keg was afterward distributed, my share of which I saved, for I did not wish to be entirely without . . . . When we stopped, which we did every little while to let the mules rest a little, I would throw myself at full length on the ground . . . exhausted; my tongue was dry and parched, and it felt as though it was as large as my hand, and if I had not saved my allowance of water, with which I kept moistening my mouth at intervals, it seems to me it would have cracked."

They reached water at last and after other adventures they also reached San Diego, then a miserable little place, and took steamer for San Francisco, where they arrived just a month and a half after leaving Salt Lake City.

Elder Cannon found that Apostle Pratt had just left for home. He overtook him at Union City, and received information regarding the affairs of the mission and the whereabouts and state of the press which had been bought with money raised in the Sandwich Islands. Elder Pratt set the young man apart "to preside over the affairs of the church in Northern California, Oregon and Washington Territories, and British and Russian American possessions

in the north." This was a comprehensive assignment, including western Canada and Alaska. Later Apostle Orson Hyde, who had headquarters at Carson City, confirmed this appointment and still later Apostles Amasa Lyman and Charles C. Rich, who were operating the great ranch at San Bernardino gave him a blessing and encouragement in his work.

After the press was set up, work began on printing an addition of 2000 copies of the Book of Mormon in the Hawaiian language. This required the utmost care as the other members of the group did not understand Hawaiian. The last form was run off the press Jan. 28, 1856, just over six months after the arrival of Elder Cannon and his associates in California.

The day following the completion of the precious Book, the first child was born to George Q. and Elizabeth Cannon, January 29, 1856, while his father was absent holding a meeting at Salmon Falls. Eight days later, the branch members were invited to come to the humble home and celebrate the advent with a feast. A hymn was sung, prayer was offered by the father and he then took up the infant and blessed him, giving his first-born his own name. The blessing was full of promises and doubtless the parents felt these would be fulfilled by a useful life on earth. To their deep sorrow the new life continued for a few weeks only leaving the promises to find fulfillment in that eternal existence to which it was called.

For some time the Church had felt the need of a publication to represent it in California. Now seemed the time to begin. President Young had favored the idea and appointed Elder Cannon to be its editor. Less than a month after completing the printing of the Book of Mormon, the first issue of the *Western Standard*, a weekly paper, was issued. While many predictions had been made that the undertaking could not be successful, it continued for nineteen months and was closed only because the call was made for the missionaries to return to Utah at the coming of Johnston's army. It was a brave little paper, defending the policies and doctrines of the Church in a most prejudiced environment. There were not many Latter-day Saints in California, and they were scattered widely, but the *Western Standard* sustained and strengthened them and made them feel that their beliefs were completely defensible.

It was a time for brave journalism in the city which was springing into being like a giant on the bay behind the Golden Gate. Contemporary with the *Western Standard* was the *Bulletin*, published by James King "of William," attacking the corrupt rule of the city and the abuses that were carried on under legal forms against all classes except the beneficiaries of the misrule. At the time, San Francisco was full of hoodlums who carried on their thefts and violence in bands. The *Bulletin* roused the better class of citizens against all this. In the spring of 1856 occurred the cold blooded

murder of Editor King, and that event brought about the second rule of the Vigilantes. This organization with its stern measures ended the scandalous conditions.

During these colorful events Elder Cannon and his wife lived very much aware of all that was taking place, but having no part in it. They were absorbed in the far greater labor of spreading the knowledge of the Kingdom of God.

The coming of Johnston's army to Utah in the summer of 1857 brought changes to the Pacific Mission. As soon as the word reached California those of the Saints whose homes were in Utah began preparations to return. Elder Cannon stayed at his post, but sent his wife with her new baby, John Q., now only a few months old, back across the desert. They were in the care of his younger brother, David. Cold weather was encountered on the way, and the young mother had difficulty in keeping her infant son alive. As it was, his feet were frosted. One of the strange parts of that journey was that Elizabeth carried with her in a sealed metal case the embalmed remains of her first child, which she would never permit to be buried, knowing that her stay in San Francisco would be temporary and wishing to have her baby laid away near where she herself would be interred.

But on Dec. 1, 1857, Elder Cannon makes this entry in his journal: "This morning I was surprised to meet at the office door Bro. John Scott who started on a mission to Great Britain from the City of the

Saints at the same time that I came to this country. He informed me that Bros. Orson Pratt, Ezra T. Benson, John A. Ray, John Kay, Wm. Miller and himself arrived in San Francisco on the *Sonora* yesterday from England, via New York. They were travelling incog. They left England on the 14th of October, five days after receiving the news of the trouble at home . . . . As the eastern route would be closed by snow and troops, they thought the southern route by San Bernadino the most feasible under the circumstances. In the evening I had an interview with Bros. Pratt and Benson; they came to the office. They counselled me to settle up my business and accompany them home.

After working all day and night Elder Cannon was able to store the press, and other printing equipment, settle his business and leave everything in orderly shape and depart with the brethren by steamer for the south.

In his journal he wrote: "I leave San Francisco without a sigh of re-

gret; . . . I feel clear from the blood of this people; I have labored diligently, labored to lay before them the principles of salvation by means of the press and public preaching, but to all the offers of salvation they have turned a deaf ear, and they have treated all our testimonies and warning as idle tales."

As he again faced the desert, hurrying home to help meet a collision, as he believed, with the troops of the United States, he left this declaration in one of the issues of the *Western Standard*:

"The editor of the *Herald* deceives himself and those who believe what he writes, when he says that 'the days of Mormonism at Salt Lake are numbered.' The cannon are not cast, the muskets or rifles not made, the powder and ball not manufactured, nor the men to use them either born or conceived, that will destroy Mormonism. Mark our words, gentlemen, it will live, though all earth and hell array themselves against it."

## WHY I BELIEVE IN TITHING

*Beth White*

Tithing is a commandment from the Lord. This in itself is reason enough for us as God's children to obey the law.

It is consistent law. No matter whether an organization be social, political, religious or civic there is some cost to its upkeep. Tithing is the method our Church uses of securing its financial support.

I appreciate this law because of

its fairness. Faithful tithe paying makes the humble wage earner and the drawer of large dividends equal on the Lord's ledger. Each has fulfilled the law; neither has done more.

I need the help of the Lord so very much, and there is a great satisfaction when asking Him for help to know that I have paid my honest debts to Him. If I have paid my

—More on page 519



# Abraham O. Smoot, Pioneer

ARCHIBALD F. BENNETT

### III.

When the exodus of the Saints from Nauvoo began, Abraham O. Smoot was sick with chills and fever. But he soon was able to join them with his family and that of three of his sisters. His mother now nearing her 59th year did not attempt the journey, but remained behind in Illinois with her son Reed Smoot (who had never joined the Church) and other relatives.

Brother Smoot was made captain of the Tenth Company whom he led to Cutler's Park, Winter Quarters in August, 1846. He was ordained Bishop of the 14th Ward there Dec. 5, 1846.

Throughout February, 1847, Elder Wilford Woodruff and he were kept busy filling appointments to organize companies in readiness for emigration. After the departure of the original band of pioneers he was chosen Captain of what was known as the Fourth Hundred, consisting of 120 wagons, the largest company of the season. The organization took place on the west bank of the Elkhorn River, June 17. Under him were captains of fifty—George B. Wallace and Samuel Russell—and captains of ten.

In the list of the "Emigration of 1847," preserved in the Church Historian's Office, under date of

June 21, 1847, p. 43, his family is thus recorded:

"Abraham O. Smoot, 32, born 17 Feb. 1815, Owen Co., Ky.  
Margaret T. Smoot, 37, born 16 Apr. 1810, Chester Dist., S. C.  
Emily Harris, 32, born 25 Nov. 1815, Pendleton Dist., S. C.  
Wm. Harris, 10, born 1837, Morgan, Ill."

Emily Harris was his plural wife, sealed to him in Nauvoo 9 Jan. 1846. She was the daughter of Jehu Hill and Martha Carlin. She was the widow of Zachariah Harris, by whom she was mother of William Jasper Harris, born Oct. 25, 1836 at Jacksonville, Morgan Co., Ill. and a daughter, Artimisia. William was the ten-year-old boy accompanying them across the plains.

A partial report of their journey is contained in a letter from Elder John Taylor to President Brigham Young and the Twelve under date of Aug. 18, 1847:

"We started from Winter Quarters on the 12th of June, organized at the Horn [Elkhorn], and made our final departure from there on the 20th of June.

"We are organized into four hundreds and nine fifties, the hundreds under the direction of Captains Spencer, Hunter, Grant and Smoot. Each Captain has two Captains of

Fifty and General Rich has a separate company of Fifty."

Nearly six hundred wagons were included.

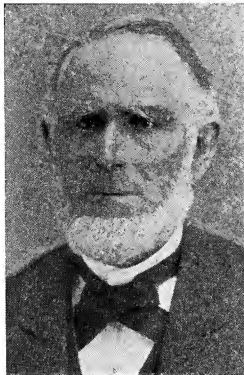
"We have met with no serious difficulty," he continues, "further than the loss of about twelve horses and forty head of cattle, \* \* \* the horses from Captain Smoot's company. \* \* \* We find that our loads are heavy and our teams light and weak, but we think that we shall be able to reach the place of our destination. \* \* \* The health of the camp is very good. There have not been more than two or three deaths, one of those an adult, who was an invalid when we started, the others are children. We have also been generally free from sickness and accidents. Some few children have been run over, but none killed. Peace prevails in our midst, and we have realized great blessings from the hands of the God of Israel." (*Journal History*, pp. 4-5.)

The quality of sound leadership displayed by Captain Smoot is indicated by two brief excerpts from the Camp history:

"26 July 1847. Capt. Smoot called the men of his Hundred together and instructed them to be prayerful, to be faithful in the discharge of their duties, etc."

"1 Aug. 1847. This afternoon Capt. Smoot called a meeting of his company of a Hundred and gave many instructions. He exhorted the brethren to obedience, so that they might be united, and admonished the captains to stand in their places, respect their officers as well as the Priesthood, handle anybody who was

out of the way with ease and with kindness, and in case that was not sufficient then it was time enough to command them. The brethren



ABRAHAM D. SMOOT

should consider this journey a great school to them and that they might expect at some future day to be called upon to lead companies in the same way to Zion; in that event they would expect those companies to be subject to them."

In these words may be recognized the vision and inspiration of the born leader of men, and justifying a description of him given by Pres. Wilford Woodruff:

"Brother Smoot had power given to him to guide and control; he walked straight forward in the path of duty, from which he never wavered."

Towards the latter part of August great numbers of their cattle died, some from want of feed, others from poisoning. These reverses placed several of the camps in a position where it was almost impossible for them to proceed, as in the space of four days they lost forty oxen. Capt. Smoot's Hundred was one of those hit the worst. An urgent appeal from Elders Parley P. Pratt and John Taylor to the Presidency in the Valley to send help and additional cattle shows the extreme gravity of the situation:

"We have yoked up every cow that we have in the company. \* \* \* there is scarcely a day that two or three teams are not left behind in a company, thus detaining the whole."

A week later these pioneer companies, struggling doggedly forward beset by difficulties, were rejoiced to meet President Young, the Twelve and members of the original company which entered the Valley in July, now returning to Winter Quarters for their families. Of course these later companies were eager for word as to the nature of their new homeland.

"5 Sept. 1847. Brigham Young and the returning pioneers came at Pacific Springs upon three companies of fifty wagons each encamped, namely, Abraham O. Smoot's hundred, and Samuel Russell's fifty — of Charles C. Rich's hundred. A meeting was held with these camps and George A. Smith, Wilford Woodruff, Orson Pratt and President Young addressed the congregation. \* \* \*

"The Pioneers gave the camps a good report of the Valley, and said it was the right place for the Saints to gather."

With the pioneers were a number of members of the Mormon Battalion who had been in the service of the United States.

A feast was spread and 130 persons sat down to it. "It was a rare sight indeed to see a table so well spread with the 'good things of this life' in the heart of the wilderness so remote from civilization. \* \* \* We praised the Lord and blessed one another, and in the morning we separated; they to pursue their weary course and we to come to our present location." (*Journal History*.)

Capt. Smoot's Hundred continued its journey westward from Pacific Springs on Sept. 7. It snowed part of the day and the wind was cold.

Two days later Pres. Young and the Apostles in a letter outlining the Stake organization to be installed in Salt Lake Valley officially nominated Brother Smoot a member of the High Council, at the same time outlining the duties of the new organization "to observe those principles which have been instituted in the Stakes of Zion for the government of the Church, and to pass such laws and ordinances as shall be necessary for the peace and prosperity of the city for the time being."

Clearly these Salt Lake Stake officials were to be both civil and religious administrators in the early days of the new settlement.

His company arrived at the camp

on Bear River Sept. 18, and in the latter part of September entered Salt Lake Valley, the advance guard on Sept. 25 and the last of Capt. Wallace's Fifty of A. O. Smoot's Hundred reached their destination Sept. 29. This, the largest company on the road that season, was the second to enter the Valley after the original band.

On Oct. 3 his new civic and religious duties began by his being sustained as a High Councilor of the new Salt Lake Stake.

A personal note on the journey may be seen in this entry in the historical record:

"22 Nov. 1847. At Great Salt Lake City, Emily, wife of Abraham O. Smoot, gave birth to a son named Albert. Patty Sessions waited on her." (*Journal History*.)

Not alone did family and public duties claim the attention of Brother Smoot. After his experience in leading a large pioneer company across the plains he could not forget the needs of the numerous companies making the overland trek in 1848. Hence we find him leading relief companies to assist them on their way.

From the last crossing on the Sweetwater on Aug. 20, 1848, Pres. Young wrote: "As we were finishing our epistle we had the pleasure of announcing the arrival of Bro. Lorenzo D. Young and Abraham O. Smoot from the Valley in charge of 47 wagons and 124 yokes of oxen that had been sent to our assistance; this relieved our feelings much. Elders Kimball and Young returned from this point to Winter

Quarters." (*Journal History*, p. 2.)

By 1849 the gold rush was on, and it was announced that a group of experienced pioneers had associated together to form a carrying company to convey passengers and goods from the frontier to the Valley. Members of the company were selected and organized by the Government of Deseret, and took the name of "The Swiftsure Passenger Line." Part of their number were stationed in the east and part in the Valley; others still were to be stationed on the Pacific Coast. Abraham O. Smoot and Jedediah M. Grant were among the principle leaders in the bold venture. Their location and knowledge of the route was held to afford them facility in obtaining horses, mules, etc., as needed, "and as they are men of energy, enterprise and respectability, they are more competent to carry out an enterprise of this kind and to establish a cheap, speedy and safe conveyance to and from the diggings than any company that could be organized on this side of the plains." (*Journal History*, 11 Dec. 1849, p. 8.)

In comparison with modern facilities one might question the *cheapness, speed and safety* of the journey in 1849, as planned and announced on Dec. 24., which stated that A. O. Smoot and his partners were ready to assist those planning either to go or send goods to the Great Basin or to the Valley of the Sacramento in the following manner:

"Our passenger and freight trains will both leave as early in the spring as there will be sufficient grass on

the plains to sustain animals. Light wagons will be used and so arranged as to accomodate three passengers each and the driver, including one hundred and fifty pounds of baggage to a person; this comprises all their eatables, clothing, bedding, firearms, etc. They can resupply in the Valley, with everything needful, groceries excepted." The start was to be from Missouri River, 18 miles from Kanesville, Iowa. "The Association is intended to be permanent and sure from year to year, until the Great National Railroad shall supersede its necessity." Terms were:

Through tickets to Sutter's Fort \$300, \$200 in advance, \$100 on arriving in Great Salt Lake City. They promised to use every exertion "to render them as comfortable as the nature of the journey will per-

mit," but this caution was inserted: "Yet we do not wish anyone to think it is a play spell to cross the mountains." Each wagon designed for the "Swifsure Line" will be drawn by four horses or mules, with a sufficient number of loose animals as a reserve in case of accident or failure. Wagons with merchandise will be drawn by oxen. Price for hauling goods to Great Salt Lake \$12.50 per 100 pounds, or \$250 per ton, two-thirds to be paid in advance

The carrying company did not fulfill all expectations but the brethren established a ferry and started the largest portion of the emigration westward in the spring of 1849, Elders Jedediah M. Grant and Abraham O. Smoot each conducting a train of merchandise to the Valley to supply the Salt Lake City market.



## WHY I BELIEVE IN TITHING

*(Concluded from page 514)*

tithing I feel that I have come nearer to obeying God's commandments and am therefore more worthy to ask for His help and guidance.

I want to be unselfish. If I find joy and satisfaction in giving one-tenth of my income to the Lord, surely I will develop generosity in my dealings and associations with my fellowmen.

The Lord has given me everything I love and hold dear to me. I appreciate the fact that through the law of tithing I am able to prove to the Lord my appreciation for these many blessings.

Tithing teaches me to be honest.

"False to man false to God" is true, but no more so than "True to God true to fellowmen." A man who is financially true to his God whom he has not seen will be true to his fellow man whom he has seen.

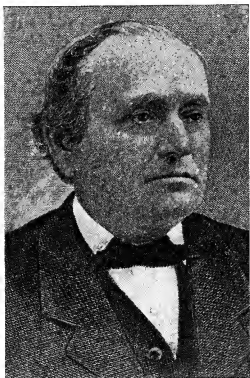
It has been my observation that those people who are full tithe payers live exemplary lives. They are a benefit to the Church and to the Community. They are not the ones who are continually finding fault with their Church, but they are the ones who are continually working for its betterment and find joy in so doing. "They place their bank accounts in heaven and their riches towards their God."

# Pioneers of Southern Utah

WILLIAM R. PALMER

## Erastus Snow II.

THE people of the South regarded Erastus Snow as the Lord's spokesman to them. If he blessed them they accepted his words as a blessing from



ERASTUS SNOW

the Lord. If he rebuked them they humbled themselves before the throne of grace. There were many remarkable incidents which confirmed their faith in him.

In late March, 1864, Erastus came to Cedar City in quest of bread stuff for the city of Saint George. Alarm was felt that their stocks of grain would not hold out until harvest. David Bulloch had a wagon loaded with wheat to take to the Nevada Mining Camps. He was badly in need of money.

Erastus Snow and Bishop Henry Lunt went to his home at four o'clock in the morning to stop that shipment from going out. Sitting on the foot of the bed Erastus told David the conditions in Dixie and asked how badly he needed the money. David explained his circumstances and said he had planned to make the trip now so he could get back by the time farm work would be on.

"How much do you expect to get for that grain?" Erastus asked, and Dave said he thought it should bring three to four cents a pound at the mines. "David," said Erastus, "your grain should bring you that much money, and this is the best time for you to go, but in view of the situation in Dixie we would like you to wait a couple of weeks. We are taking stock of our supplies and as soon as results are known I will see you again."

David waited with a bit of impatience but people seldom said no to

Erastus Snow. Ten days later Erastus returned and told David that he thought the people could spare his load of grain. He said, "The Lord bless you, David, and give you a prosperous trip that will make up amply to you for the time you have lost in waiting."

By the time Bulloch reached Pioche, word had gone out that the Mormon towns were short on grain and this would mean famine in the Nevada camps also. David had no trouble selling out to the first dealer he called on at six cents a pound. The blessing of Erastus, he felt, was fulfilled.

The stock taking revealed that the 413 persons in Saint George had 10,651 pounds of flour on hand, or about 25½ pounds per person to last the city until harvest in July. There was some grain in the tithing offices in Parowan and Cedar City which, Erastus thought, added to the stores on hand in Saint George would see the people through.

Those Nevada Mining Camps were in the habit of biting, often, the hand that fed them. They depended almost wholly on the Mormon settlements for their supplies of flour, feed grains, meats, poultry and dairy products. Peddlers from Utah hauled these commodities out and expected to make enough above home prices to pay for the trip. But when a peddler reached the camps he was pretty much at the mercy of a group of unscrupulous dealers. He either sold to them at their prices or brought his load back home. There was nothing else he could do. For a time the dealers worked together to

beat prices down to about the home level.

President Brigham Young spent the winter of 1873-74 in Saint George and Erastus Snow explained these market hazards to him. The President developed that winter the United Order plan and inaugurated it in the settlements as he returned to Salt Lake City in the spring. In each Order an agent was appointed to handle all business with the outside. On the advice of Erastus Snow, no peddlers were sent to the mining camps. If the outsiders wanted Mormon products they must send an agent to the settlements to bargain and pay for it here. Then Mormon freighters, not peddlers, would deliver it. The camps, which were almost wholly dependent on the Mormon farmers, came to Utah and were glad to pay four to six cents a pound in advance for grain they had extorted from the peddlers at two to three cents.

In 1879 Erastus Snow was asked by the Church to select one hundred young couples in Southern Utah and send them out into the troublesome Indian country along the Colorado River to found a settlement as near the four state corner as possible. April 6, 1880, those missionaries, most of whom were from Parowan Stake, founded the town of Bluff in the very southeast corner of Utah. It proved to be one of the most dangerous and difficult colonizing missions ever undertaken by the Church.

Their town was situated in the heart of renegade Indian country. The Indians were mixed Utes,

Pahutes and Navajo. They were not only unfriendly to the whites but were also having frequent quarrels among themselves. The country was not adapted to farming because of the difficulties of taking water out of the San Juan River. It had good grazing possibilities but the losses from Indian stealing made the livestock business both unprofitable and hazardous. It was two hundred very rough miles to the nearest store or source of supplies.

The missionaries accomplished a fair measure of success in making friends with the Indians and stopping their raids upon the Mormon settlements to the west and north, but they could make little or no financial headway themselves. They were serving as shock absorbers between the renegade Indians of Colorado, New Mexico and Arizona and the Mormon towns in Utah.

The colony struggled on in poverty and privation for fifteen or twenty years, then the Apostles John W. Taylor and Francis M. Lyman, who attended a conference at Bluff, returned to Salt Lake City with a recommendation that the Church release the San Juan missionaries with its blessing and allow them to seek new homes in more favorable locations.

The recommendation was approved and soon thereafter Joseph F. Smith of the First Presidency and Erastus Snow went to Bluff to grant the colony an honorable release from their mission. In a public meeting this intent was carried out and all who desired to leave were given the blessings of the Church.

But the two authorities, realizing what the mission had accomplished, and that the Indian troubles might recur if it were abandoned, felt that the mission should still be maintained. Explaining all of this to the meeting President Smith asked who would be willing to remain in spite of the hardships they must expect to endure. Nearly all hands were raised.

Touched by their faithfulness Erastus Snow then arose and uttered this remarkable prophecy. He blessed those who were willing to stay and said, "I promise in the name of the Lord that those who are willing to remain and face this difficult situation will be doubly blessed of the Lord. You shall be blessed both spiritually and temporally and those who remain will yet be able to buy out all who have gone or will yet leave this mission."

From that day on the colony seemed to have the touch of Midas. Everything prospered in their hands, the Indians stopped their depredations and every man in the settlement became well-to-do. Some grew wealthy. Ten years later Bluff Ward paid the highest per capita tithing in the Church, they sent out more missionaries, subscribed for the greatest number of Church papers and magazines, had the highest average attendance in meetings and their credit both as a community and as individuals was gilt-edged in the banks of Colorado and Utah. Once again, Erastus Snow had been the mouthpiece of the Lord.

During the troublous 1870's and '80's when the leading men of the Church and of all its stakes and



wards were being hounded and driven into seclusion because of their polygamous status, the Church kept a steadfast eye upon the vast Colorado River Basin. If they must flee again, here they might find a place of refuge.

Erastus, the Apostle of the South, was on the ground. From his home in St. George he sent exploring companies all through the region and even down into Old Mexico. Many small settlements were planted, large tracts of land on which the towns of Diez, Juarez and Pachecho were built were purchased from the government of Mexico, and the Church acquired more reliable information about the possibilities of the wild

and desolate Colorado River Basin than the government had, or even, perhaps, has to this day.

In 1853 Erastus Snow organized a Stake of Zion in St. Louis, Missouri, and published there a Church magazine which he called *The Saint Louis Luminary*. He also spent much time in organizing the Mormon emigrants for the long journey across the Plains. He served Utah as a legislator almost continuously from its first Provisional State of Deseret until the passing of the Edmunds-Tucker law which disfranchised all polygamists.

In his latter years Erastus made his home in Salt Lake City where he died May 27, 1888.



## HEAVENLY FATHER, TAKE US HOME

Anna Johnson

Alexander Schreiner

Heav-en-ly Fa-ther, take us home, Keep us safe we pray;

Heav-en-ly Fa-ther, guide our steps, Keep us safe to - day.

# Christian Kindness and Hatred

JOSEPH K. NICHOLS

*Supplement to Lesson 41,  
Advanced Senior Department*

Kindness and hatred are opposing qualities in man. They may be cultivated and acquired separately but never together. Hatred destroys the foundation of all the virtues and sometimes life itself. Hatred withers personality like a flower dying with thirst in alkaline waste land. Hatred makes the world void and without form. No light passes through the poisonous alchemy of hatred.

Kindness nourishes life. Kindness is creative. Kindness engenders confidence, inspires courage, motivates talent, fosters responsibility and integrates purpose. Kindness is the mother of virtue, the anchor of religion and the basis of salvation. In Psalms 36:7-10 is recorded:

"How excellent is thy loving kindness, O God! Therefore the children of men put their trust under the shadow of thy wings.

"For with thee is the foundation of life: in thy light shall we see light.

"O continue thy loving kindness unto them that know thee; and thy

righteousness to the upright in heart."

Christian kindness with all its creative powers, or hatred with its destructive influence may be cultivated like talents. The importance of this cultivation cannot be over estimated. The effort to acquire and express Christian kindness builds Christian character which forms man in the image of God. Even adversity may define more clearly the radiant energy of Christian kindness.

Christian kindness stimulates positive human personality and goodness which in the aggregate of all good men and God are a creative power in the universe. This power is like the light of Christ so forcefully described in Section 88, verse 13, of the Doctrine and Covenants. It permeates all things:

"The light which is in all things; which giveth life to all things; which is the law by which all things are governed: even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things."

In the present world conflict it must be apparent how insignificant

—More on page 532

# The Old Testament in Retrospect

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SIDNEY B. SPERRY

## *A Supplement to the Lessons in the Gospel Doctrine Manual*

Looking at the Old Testament in retrospect we begin to sense how little appreciated it has been in the Church. Our use of it hitherto has been too limited and circumscribed. We have become fairly well acquainted with Genesis, Exo. 1-20, and with the books from Joshua to Chronicles, but with the Psalms, the Wisdom books, and the Prophets we must confess our inadequacies. It would be interesting to study several old Latter-day Saint Bibles and note the signs of use in the various Old Testament books. If I am right in saying that most of the greatest books are little used the answer is not hard to find.

The Bible is an Oriental book and its metaphors, similes, and other poetic figures are little understood by the average Occidental. The manners and customs, the psychology, the language, and thought patterns of the Oriental vary greatly from ours. Only by careful study and meditation can we catch the richness and loveliness of the greatest Old Testament books. Few persons are willing to pay the price required even though the Lord has commanded us to do so.

Moreover the King James Version

presents several obstacles to be overcome. Its English is that of several centuries ago. Ofttimes we think we understand what it says when in reality we do not. Two simple illustrations will suffice. When Joseph gathered up "corn" (Gen. 47: 14) most of us think of the familiar corn on the cob. But botanists tell us that our corn is a product of the Western Hemisphere and our dictionaries make plain that "corn in England refers to wheat, in Scotland and Ireland to oats, and in the United States and Australia to Indian corn, or maize." (Webster's Collegiate Dictionary, Fifth Edition.) Thus we see that the King James translator refers to grain other than that we at first supposed. The other example is taken from Joel 2:24 where we find the now strange statement that "the fats shall overflow with wine and oil." When the writer first read it many years ago he thought that at last he had found a proofreader's error. But it wasn't. The word *fat* is our modern *vat*. No wonder our young people prefer a modern translation when they read the Bible.

The obvious lesson from all this is that our King James Version should be supplemented with a good modern translation. There are enough problems to solve in the Old Testament without having to worry

about the meaning of English words centuries old.

If we have learned our Old Testament correctly it will have helped us straighten out our philosophy of religion. The relationship existing between ancient and modern Israel cannot be understood without a good knowledge of the Old Testament. The Gospel cannot be understood without it. The place of Father Adam, of Abraham, of Moses, and of Elijah in Mormon teaching should be constantly in our minds. These are a few examples of Old Testament worthies whose names are secure in the Gospel scheme.

If our teaching of the Old Testament has been properly done we should have left our students aware that the ancient writers of scripture were keenly interested in problems of conduct. The relations of man with man, and of man with his God were uppermost in their thoughts. Old Testament prophets wasted little time in speculating where the lost Ten Tribes were, or what the lion ate before the Fall, or what he will feed on in the Millennium. Isaiah was busy telling people:

How is the faithful city  
Become a harlot!  
She that was full of justice,  
Righteous lodged in her,  
But now murderers. (1:21)

Jeremiah pleaded:

If thou wilt return, O Israel,  
Saith the Lord,  
Yea, return unto Me;  
And if thou wilt put away thy  
detestable things out my sight,  
And wilt not waver;

And wilt swear: 'As the Lord  
liveth'

In truth, in justice, and in righteousness;

Then shall the nations bless themselves by Him,

And in Him shall they glory.  
(4:1,2)

Think of Micah when he said:

It hath been told thee, O man,  
what is good,

And what the Lord doth require  
of thee:

Only to do justly, and to love  
mercy, and to walk humbly  
with thy God. (6:8)

Or of Amos:

But let justice well up as waters,  
And righteousness as a mighty  
stream. (5:24)

Lessons such as these are the heart and backbone of the Old Testament. Our people need more of this kind of teaching and not less. The Old Testament supplies the materials in a never failing abundance. I am sure no Old Testament prophet would object to the teaching of ethics, which tells us how to act rightly, and what actions are good or bad, right or wrong. Yet many of us are more concerned with knowing the location of the celestial kingdom than we are in learning about the nature of the conduct that will take us there.

The Old Testament was the first, viewing it as a single book, to interpret human events in terms of God's providence. Other writings, to be sure, displayed the disciplinary love of God, but it was left for the

Hebrews to discern that love and to describe it in terms of God's love. So indicates Professor G. L. Robinson, who proceeds to quote Ottley to the effect that the inspiration of the Hebrews was their "ability to see God's hand in human events."

The Old Testament is rich in its teaching respecting the brotherhood of man. In this respect we may point out that it lies "not under" as George Adam Smith once remarked, "but behind the New. . . .

It is the Hinterland of the New; part of the same continent of truth, without whose ampler areas and wider watersheds the rivers, which grew to their fulness in the new dispensation, could never have gained one tenth of their volume or their influence."

It is to be hoped that our year's survey of the Old Testament will tempt us through the years to explore further its sources of truth and verities which are eternal.



## The Teacher

*Anna Prince Redd*

*Teacher of youth, departed now,  
Hear us at the Master's throne,  
Know the love with which we bow  
Before your shrine—you were our own.*

*You preached no text, yet sermons fraught  
With the surety of Paul  
Shown in your deeds, Christ's mission taught.  
Who gives himself, gives all!*

*Every day that marks your years,  
Shining, will intensify  
The memory that reappears  
To keep our vision high.*

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ALBERT HAMER REISER, *Second Assistant General Superintendent*

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## *Superintendents —*

### PLANS FOR NURSERY DEPARTMENT

On November 23, 1943 the Deseret Sunday School Union Board approved a series of four recommendations of the Junior Sunday School division of the board. The first applies specifically to the Nursery department and the other three apply to all Junior Sunday School departments, including the Nursery. All four recommendations are here quoted for your consideration and attention. The General Superintendency and General Board recommend:

“(A) The operation of the Nursery department (for two- and three-year-old children) as a real nursery in a spiritual setting from just before the opening until a few minutes after the closing of the Senior Sunday School;

“(B) Greater attention by bishops and superintendencies to the housing needs of the Junior Sunday School;

“(C) Greater emphasis on providing the right kinds and amounts of equipment and materials for chil-

dren, and on caring for the same after they are obtained;

“(D) The selection of teachers with sufficient maturity and experience to understand children; older girls or young mothers, for example, in place of immature high school girls who should still be in their own departments learning the gospel.”

Items (B), (C), and (D) are self explanatory, but item (A), involving a change in Sunday School procedure, needs some explanation.

It is recommended for all Sunday Schools where a separate room is available, or can be made available for the Nursery department, that the little children of two and three years of age be cared for through the entire Sunday School period in an informal nursery program suited to the needs and stage of development of these tiny tots rather than have them sit formally through the opening and closing exercises of either the Junior or Senior Sunday School.

Although the first concern is

the welfare of these tiny and precious members of God's kingdom, this plan also makes it possible for parents, or older brothers and sisters, to leave the two- and three-year-olds in the Nursery just before the opening of Sunday School, then to go and attend Sunday School themselves, and return to the Nursery to call for the children following the benediction of the Senior Sunday School. It thus becomes a convenience to parents as well as an advantage to children.

Even though the nursery children will go directly to their own room without sitting through the opening exercises with the Kindergarten, Primary, and First Intermediate departments of the Junior Sunday School, the Nursery department is still to be considered as part of the Junior Sunday School organization for administrative and supervisory purposes.

An excellent nursery manual has been adopted as a guide to teachers, supervisors, and superintendencies in organizing and carrying forward the nursery program. This manual by Mary Edna Lloyd entitled, "Re-

*ligious Nurture in Nursery Class and Home*," is available through the General Secretary of the Deseret Sunday School Union. Additional helps from the Nursery Committee of the General Board will be published monthly in the form of enrichment material in *The Instructor*. In certain small Sunday Schools where building limitations make it necessary to temporarily postpone the inauguration of the proposed plan, the teachers will still find the manual and *The Instructor* material especially helpful.

It is urged that, wherever possible, stake and ward organizations take steps now to inaugurate the new nursery plan on the First Sunday in January, 1945. It is especially important that adequate attention be given to the selection of the room, the providing of necessary equipment and supplies, and especially to the selection of a head teacher and assistant teachers who are best qualified for this important work with small children and with parents.

For further clarification and help, please refer to the Nursery section of this issue of *The Instructor*.

## GENEALOGICAL CLASSES

We desire that successful Genealogical Training Classes be held in every ward where it is feasible to hold such a class. We urge, therefore, that effective steps be taken now to prepare the class next year and to surmount any obstacles which have been or may be encountered. There is urgent need for teaching Church members to trace their ancestry, prepare acceptable records,

and to do temple work for their kindred dead.

It is essential that actual genealogical training be given in this class. Substituting doctrinal or even historical topics will not meet the need. Therefore, the lesson text for 1945 will be *Adventures in Research* and we urge that all instructors make the course as practical and helpful as possible. Wherever opportunity of-

fers direct application of the principles of research embodied in a given lesson should be made to the individual problems of class members.

Plans are under consideration for providing a more advanced course in research activities for those who

have finished the present course, whereby they may, perhaps by correspondence, complete a series of lessons and activities relating exclusively to the solution of their own personal research problems. Further announcements on this will be made later.

## ARE YOU AN ALERT SUPERINTENDENT?

No doubt every ward and branch Sunday School superintendent's plans are now complete for "*Instructor Month*" in November. A beautiful binder for current copies of the magazine, a gift of the General Board, awaits every ward or branch reporting yearly subscriptions equal in number to its officers and teachers.

An alert superintendent (librar-

ian, or whoever is in charge of the campaign) will not stop there. No doubt there are many adult members of your Sunday School who would appreciate the monthly call of *The Instructor*, with its message of faith-building stories. Give them the opportunity of subscribing. Teachers in other organizations of the Church will also appreciate its helps.

## ENLISTMENT

Enlistment directors should begin now to prepare for "Bring a Friend Sunday" scheduled for Sunday, January 10, 1945. Here is an opportunity to invite to Sunday School many members of your ward or branch who for some reason have not been affiliating with it.

An excellent plan would be to

provide each class enlistment committee (or teacher) with a list of names of persons who should be enrolled in the class. This list could be compared with the active roll, and those names which do not appear thereon may be assigned to individual class members to invite on "Bring a Friend Sunday."

## INSTRUCTOR MONTH

Once again "*Instructor Month*" has been set for November. Our slogan this year is: "An *Instructor* subscription for every officer and teacher in the ward (or branch)."

If there are two or more members of the officer and teacher corps in one family, then we suggest that ad-

ditional subscriptions be obtained from teachers in other organizations in order to fill up the quota.

We suggest that the business section of your November Faculty Meeting be devoted to a checkup on *Instructor* subscriptions. Encourage your teachers to read it.



## THE ANNUAL REPORT

Filed away in a large, walnut-finished metal cabinet in the library of the General Board are bound volumes of annual Sunday School reports extending back to the year 1872, when the Deseret Sunday School Union first began functioning.

Those volumes represent the work of thousands, yes, tens of thousands, of Sunday School secretaries. They tell a thrilling story of the progress of Latter-day Saint Sunday Schools. They provide a most valuable reference library. For example, if your grandfather attended the Paris, (Idaho) Ward Sunday School in 1876, the records will tell you the name of the ward superintendent, the average attendance, the number of books in the Sunday School library and other pertinent information.

We are now about to begin the preparation of another large volume to add to this collection. You will help make it. During November, annual report forms will be sent to ward and branch superintendents. If your superintendent does not submit the forms to you before December 1, kindly inquire about them. If none has been received, ask your state secretary for copies. Extra forms are available at the office of the General Secretary, 50 North Main Street, Salt Lake City 1, Utah.

The annual report form should be filled out in duplicate, the ward

secretary retaining one copy and submitting the other to the stake secretary. This copy should be in the hands of the stake secretary (or the mission Sunday School supervisor) before January 10, 1945. The stake secretary (or mission supervisor) then uses these reports from the wards (or branches) for compiling the annual report form for the stake (or mission). This form is also completed in duplicate. The stake secretary retains one copy and forwards the other to the general secretary *before January 20*.

At Sunday School headquarters each stake and mission report is carefully audited so that all columns cross-balance. Then totals are made and Church-wide figures are obtained.

We suggest that ward secretaries keep a file of the annual report form duplicates they retain. These forms should be fastened in a binder and stored with the bishop's permanent ward records. Through the years, they will make a valuable reference source.

The same practice should be followed by stake secretaries. Your annual report tells a comprehensive story. Keep your copies. If they have not been filed in the past, start now.

Latter-day Saints are a record-keeping people. Sunday School secretaries should be among the best of our recorders.

## ASSEMBLING A COLLECTION OF PICTURES

A most useful and comprehensive picture file can be created with the cost of some paste and mounting paper the only expense.

Discarded Church magazines are easy to find. They are in the basement or attic of nearly every Latter-day Saint home. Gather some of them together. It might be a good activity project for one of the Sunday School classes. Then you may go through them, snipping out pictures on Church history, leaders of the Church and other appropriate themes for Sunday School lessons.

As you snip out the pictures, you will find it helpful to mark each clipping with the name and date of publication it was taken from. This will later serve a twofold purpose: teachers in your Sunday School may want duplicate copies, and, secondly, very often a picture is accom-

panied by an article about its subject. Hence, your picture file may also serve as an index for enrichment materials.

After you have finished clipping, then you may mount your pictures. Each picture should be properly labeled, identifying picture and giving name and date of publication. For ready reference and convenience, we suggest that pictures be mounted on stiff, colored paper of loose-leaf size (8½ x 11 inches). You may find it desirable to use mounting paper of a different color for each picture classification. For example, green mounting paper could be used for Old Testament subjects, brown for New Testament, blue for Church History, etc. Stiff mounting paper will permit handling. Mounting sheets could be punched so as to fit into teachers' looseleaf binders.



## *Christian Kindness and Hatred*

*(Concluded from page 524)*

any personal contribution is against the organized brutal forces of destruction. At the opening of hostilities many intellectual persons concluded that the world was doomed and wisdom dictated an appeasement with manifestations of hatred.

But the miracles of righteous idealism and Christian kindness have saved the world once again. The productivity of united democratic peoples have achieved the "impossible." Democracy is the Christian social order; its basis is Christian kindness.

## SONG FOR DECEMBER

The following suggestions are offered to help Choristers and Organists in planning the song-practice period.

"And when they had sung a hymn, they went out into the Mount of Olives."—Matt. 26:30.

The literature found in the Book of Psalms reflects many phases of religious feeling. If the heart is burdened with sorrow, or pulsating with joy and praise, one can find adequate expression in the simple language of the Psalms. Because of their simplicity and adaptability to music—many of the Psalms have been set to music successfully.

During the month of December our choristers are asked to place special emphasis on the hymn found on page 212 — D.S.S.S. — "The Lord Is My Shepherd." It is adapted from the Twenty-third Psalm, probably the best known and best loved of all Psalms. Because this hymn is known to all congregations, attention may well be directed to the problem of phrasing, and to the beauty of the text.

Like many of our fine hymns, the word-phrases and the musical phrases do not always agree. This is more often true in the second and third stanzas. Inasmuch as the text is of foremost significance in a hymn, the word-phrase should be given the preference. Have an understanding with your congregation concerning the phrasing and breathing. Many groups attempt to use the same phrasing while singing all

stanzas of the hymn. This is impossible if an intelligent interpretation of the text is desired. The thought in the phrase or sentence should influence the musical phrase and place for breathing.

Some phrases that may be troublesome follow:

1st Stanza—"He leadeth my soul where the still waters flow—" (This phrase should not be broken and especially do not take a breath after the word "where".)

2nd Stanza—"No harm can befall with my Comforter near;" (If it is necessary to breathe during the phrase, a quick breath can be taken *before* the word "with".)

3rd Stanza—"With perfume and oil thou anointest my head; Oh what shall I ask of Thy providence more?" (Avoid breathing between the words "Thou" and "anointest"; and also after the word "of".)

Breathing should occur at natural places of punctuation, in the same manner as if the text were being spoken. The entire group should not breathe in the middle of a sentence or natural clause. However, individuals may "steal" a breath at any time providing they come in without noticeable increase in tone. By this means the message of a hymn will be sung more sincerely, and thus come closer to both mind and heart.

The selection of a specific song of the month will hereafter be discontinued. Choristers are, therefore, asked to use hymns of their own choice for practice in the Sunday School.

# *Sacramental Music and Gem for January*

## Prelude

Alexander Schreiner

Slow



In memory of the broken flesh,  
We eat the broken bread;  
And witness with the cup, afresh,  
Our faith in Christ our Head.

— Eliza R. Snow Smith

## Postlude



The Power of Personality in Teaching

Lesson IV

*What Makes for Personal Power*

KNOWLEDGE — WHAT YOU KNOW

My son, keep my words,  
And lay up my commandments with thee.

Keep my commandments and live;  
And my law as the apple of thine eye.

Bind them upon thy fingers;  
Write them upon the tablet of thy heart.

Say unto wisdom, Thou art my sister:

And call understanding thy kinswoman:

— *Proverbs 7: 1-4.*

Incline thine ear, and hear the words of the wise,  
And apply thy heart unto my knowledge.

For it is a pleasant thing if thou keep them within thee  
If they be established together upon thy lips.

That thy trust may be in Jehovah  
I have made them known to thee this day, even to thee.

Have not I written unto thee excellent things  
Of counsels and knowledge,

To make thee know the certainty of the words of truth,  
That thou mayest carry back words of truth to keep them that send thee? — *Proverbs 22: 17-21.*

In discussion III we pointed out that power is *developed*. More water on the wheel — more coal under the boiler — more cultivation in the field — all of these things *produce* a greater output. We pointed out further that man is unique in that in and of himself he can add fuel to his spiritual fire.

Men develop as they acquire greater wisdom. The old adage "Knowledge is Power" may not be wholly true (we all know some book-worms, who know a very great deal, who are not strong characters), but knowledge, put to use, is the foundation for building intellectual power.

Ideas are the stuff out of which lessons are built. The real teacher is characterized by knowing more or learning more about the subject in hand than members of the group being taught. That sentence gives great hope to the young teacher. He may not already have learned as much as older members of his group but if he now is learning more about the subject in hand he soon will be sufficiently out in front to command respect.

The teacher needs to be able to draw from a rich reservoir of learning. He is a guide to living — he can't direct upon a skimpy fund of information. One of the great handicaps of the ordinary teacher is fragmentary, insufficient, stale, "re-hashed" material.

Pupils feel the power of a teacher when he can lead them into his own field of learning far beyond anything they have as yet experienced. The newness and the extensiveness of what he knows intrigues them.

Do you remember the remark of the girl who was learning to drive an automobile?

"There are so many things you need to know — all at once."

Teaching is like that.

How we remember our first year of teaching—when we knew so little and seemed to need to know so much. It is doubtful that a person ever learns so much as during the first year of his teaching.

May we suggest how to proceed if the teacher would take on power as he gains experience. Of course, this plan calls for a good bit of work—but teaching to be worthwhile must do just that. It still requires hours of time for me to prepare a good lesson.

In the first place, there is *background* information. Lessons don't come in isolated units. Each lesson is a part of a larger whole. Do we have a *chapter* in the Bible? — then that chapter is one in a *book*—the book is a part of a *series* — all of which deal with a period in the development of a *people* or a *history*

or a *philosophy*. Try teaching a lesson on Moses. How he epitomizes the history of Israel. And then, of course, you can't feel comfortable until you have fitted Israel into the proper background of time and space.

Or, to get closer home, try explaining recent events in the war in Europe. That involves following the boys in Normandy, in Italy, in Southern France, in East Prussia—in fact, if we do justice to the assignment, we cover the whole of Europe. One of the most fascinating things about teaching is that you have to learn so much to teach so little.

In the second place, because we are engaged in religious teaching, we need to know fundamentals of the gospel. The gospel is a plan of salvation—it is a program of living—is a charted course of development. Lessons are drawn up to lead us into an understanding of the gospel as a whole. We come to know the gospel as we master the scriptures—all of them—The Bible, both the Old and the New Testament, the Book of Mormon, The Doctrine and Covenants, and the Pearl of Great Price. Of course, the Gospel is a study for a lifetime, but the real teacher is regularly adding to his gospel scholarship along the way. What a rich field! What power attaches to a careful study of the principles of life and salvation. The scripture, "Ye shall know the truth, and the truth shall make you free," might also read "Ye shall seek the truth and the search shall make you strong."

In the third place, because we work with human beings, we need to keep well informed on current news and recent developments. The people we teach live interesting, dynamic lives. Today we are living in one of the great eras of civilization. Tremendous developments are taking place. Daily contacts lead us into the mills, the factories, the shops, the offices, the mines, the farms. Did you ever check to discover the rich background represented in your pupils and the homes from which they come? If not, try it. You'll be amazed at the wealth of *point of view*! That's your opportunity—your challenge to live more fully—to expand your social horizons—to take on new power.

Today you teach the girl whose husband has gone to war. Through the gospel, what courage can you give her? Tomorrow, your problem may be the one of the girl whose companion is reported lost in action. What faith can you bring to her?

Just recently, I had a very stimulating experience. Having attempted to bring consolation to a father whose son, a pilot in the air service, had been killed, I received from that father a classic letter. In explaining that the discussion of gospel principles at that memorial service had brought him comfort and new assurance, he gave expression to a thought as new as it has proved to be inspirational. Said he, "When my son first entered the services he was stationed at Camp Kearns. From our home up on the avenues we could look out of a night and see the flood of light at Kearns and feel

that all was well with the boy. Now that he is gone—thanks to the faith of the gospel—we can look toward heaven through the stars and feel again that all is well with him."

Teaching is made rich in the wealth of daily experience that heightens the discussions in any good class. Keeping fully up to date is a key to the development of power. The radio, the press, the movies, the magazines—stimulating friends—at every turn there is newness of life and richness of new discovery.

In the fourth place, there is the challenge of the lesson of the day. Does it center in a verse of scripture—what analysis that verse requires before we fully comprehend its meaning. Great literature, like great music or great scenery, or great people, is forever new—forever offering a wealth of meaning we had not caught before. You love to go back to your favorite mountain again and again. It always offers you new vistas—new shadows—new perspectives. I have been teaching the Bible now for more than thirty years, but each time I come back to it it enriches my life with new meaning.

As you turn to any lesson, if you seek fully the lesson helps available—if you search out rich illustrative material—if you attempt to apply it to the problems of today—if you do these things—week after week—with devotion and enthusiasm—you will have discovered one of the finest guarantees of growth in the world. Such a pursuit is a great assurance of Personal Power.

—More on page 547

## Teacher Training —

### THE PROBLEM-PROJECT METHOD IN RELIGIOUS TEACHING

Lesson 8. For December 3, 1944

#### *Objective:*

*To see the problem-project method in action and to acquire experience and ability in its use.*

The teacher should arrange to demonstrate this teaching technique during the first part of the class period. This could best be done if the problem were selected at the November 26th meeting and student preparation were made during the week. The second part of the class period could be used to analyze the demonstration according to the criteria developed in the text.

#### *Assignment for Lesson 9:*

Chapter VII in Wahlquist's text, "The Socialized Recitation." The teacher should demonstrate the socialized-recitation technique by assigning a problem for discussion. This problem could be "Is the formal organization (election of class officers) of this teacher training class advisable?" Any suitable problem may be used.

### THE SOCIALIZED RECITATION

Lesson 9. For December 10, 1944

#### *Objective:*

*To demonstrate and evaluate the socialized-recitation method of teaching.*

The first part of the class period should demonstrate the socialized-recitation technique by considera-

tion of the assigned problem. The second part of the period should be used to evaluate the principles involved in the use of this technique. Both advantages and dangers should be carefully considered. The relationship between the problem-project method and this method should be emphasized.

#### *Assignment for Lesson 10:*

Have on hand a number of copies of the "Exhibit Guide Book" which can be obtained from the Deseret Sunday School Union. Assign this and Chapter VIII of Wahlquist's text.

### THE USE OF VISUAL AIDS

Lesson 10. For December 17, 1944

#### *Objective:*

*To learn to use visual aids to improve religious instruction and to acquaint the trainees with the visual aids made available by the Deseret Sunday School Union Board.*

Trainees should be made aware of the broad meaning of the term "visual aids." The different branches of the armed forces of our country have demonstrated during the past two years that this important technique has been neglected. Very little has been published, as yet, on the development by the armed forces on this subject. The teacher trainer might profitably consult service men who are home on furlough or service men who have been released from active duty relative to this expanded use of visual aids.



All trainees should be aware of the visual aids available through the Deseret Sunday School Union Board as described in "Exhibit Guide Book."

#### *Assignment for Lesson 11:*

Chapter IX in Wahlquist's text, "Making Assignments." Each trainee should study this chapter and come to class prepared to demonstrate the making of an assignment. Any Sunday School lesson might be chosen from the age level in which the practice teacher is most interested.

#### MAKING ASSIGNMENTS

Lesson 11. For December 31, 1944

#### *Objective:*

*To impress prospective teachers with the importance of the assignment and to teach the technique of assignment making.*

The assignment should be made with a definite, conscious effort to stimulate interest in the assigned lesson. The assignment of the lesson affords an excellent opportunity for motivation of interest which is essential to the learning process. Prospective teachers should be aware that the assignment is an extremely important part of teaching and when effectively done may consume considerable time.

#### A PREVIEW

##### ASSIGNMENT OF LESSON 12

Before making this assignment the instructor in charge of the teacher training class should famil-

iarize himself with the subject matter to be studied during the first four weeks of January, 1945, and with the instructions presented for teaching that material. The subject matter does not appear in the regular text, but is printed in the November and December, 1943, issues of *The Instructor* under the title, "Lesson Planning." These four lessons should be treated as one unit.

Have each trainee select one of the regularly assigned Sunday School lessons for February 4, 1945, as a subject with which to work during the next four weeks. Using the discussion on the objective, the first division of "Lesson Planning" as a basis, he should construct several objectives for his lesson subject, each one of which meets the requirements of a good objective. These objectives should be submitted in written form at the beginning of the next class period.

Lesson 12. For January 7, 1945

#### THE OBJECTIVE

#### *Objective:*

*To give trainees experience in preparing objectives for Sunday School lessons.*

It is the view of the Class Instruction Committee that a trainee should have the thrilling experience of giving a well-planned lesson to a Sunday School class. All too frequently, trainees appear inadequately prepared before a class and become discouraged with their teaching.

Selecting an objective is the first step in the preparation of a well-planned lesson. Impress the trainees

with the genuine significance of this step. Discuss the subject matter of the lesson, "the objective," as it appears in the November, 1943, *Instructor*, page 590. Analyze the objectives which the trainees have prepared to see that they understand the requirements of a good objective. Encourage the use of original viewpoints. Have each trainee select the objective he plans to use in preparing his assigned lesson.

Explain to each trainee that he is to re-work his lesson, which is outlined in the supplement, directing the material to his objective.

*Assignment:*

Have trainees read "Making a Tentative Analysis" from *Lesson Planning*, which appears in the November, 1943, *Instructor*. Following the instructions given in that article, each trainee should submit an analysis of his subject. The trainee should make certain that each point in the analysis develops his objective.

Lesson 13. For January 14, 1945  
MAKING A TENTATIVE ANALYSIS

*Objective:*

*To develop ability to analyze a subject.*

Make certain the students have a thorough knowledge of the assigned subject, "Making a Tentative Analysis." Examine the analysis which the trainees have prepared, pointing out any violations of the principles of unity. Be sure that each point in the analysis develops the objective. Wherever possible, have students make the distinguishing character-

istic of the objective a definite part of each division of the analysis. Show how making this analysis conserves time.

*Assignment:*

Have trainees read the third division of *Lesson Planning*, "Collecting the Material." Have each student collect an abundance of factual material on his subject. Explain that he must follow the plan of using cards as explained in Lesson Three.

Lesson 14. For January 21, 1945  
COLLECTING MATERIAL

*Objective:*

*To develop ability to collect factual data in an organized manner.*

Discuss carefully with the class the assigned reading material from *Lesson Planning*. Stress the necessity of following this organized system of note taking. Make certain that each trainee collects his material under the divisions made in his tentative analysis. Help him to understand and appreciate how this system of collecting factual data is efficient.

*Assignment:*

Have trainees read "Making an Outline," the final division of *Lesson Planning*. Using the analytical outline discussed in this lesson, the trainee should prepare a written outline of his subject.

Lesson 15. For January 28, 1945  
MAKING AN OUTLINE

*Objective:*

*To develop ability to prepare an effective analytical outline.*

—More on page 542

# Christmas Program

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SUGGESTED FOR SUNDAY, DECEMBER 24, 1944

1. Usual announcements.
2. Opening Song: Congregation: "With Wondering Awe the Wise Men Saw," page 101.

3. Invocation.

4. Sacramental Song: "O Thou Kind and Gracious Father," page 33.

5. Sacramental Service.

6. Seven minute talk by a member of Gospel Message department, using exact and complete quotations which prophesy the coming of the Savior. (References: Isaiah 7:14, 9:6-7; Micah 5:2; Deut. 18:15-19; Genesis 49:10; Job 19:25, 26-27; Jeremiah 23:5-6, 30:9, 33:14-16; Ezekiel 34:23, 37:24-25; Zech. 9:9, 12:10, 13:6.)

7. Scripture reading by two members of Senior or Advanced Senior department:

(a) Book of Mormon: Not only the Old Testament prophets foretold the birth of the Christ, but also the Book of Mormon contains a prophecy concerning the birth of the Savior. Samuel, the Lamanite, prophesied as follows: (Helaman 14:1-8, inclusive.)

(b) Bible: Read St. Luke 2:8-16, inclusive.

8. Young children to sing: "Christmas Night," page 23, *Little Stories in Song*, and "Christmas Babe," page 58, *Little Stories in*

*Song*.

9. Six Christmas verses to be given by six members of First Intermediate department:

A CHILD'S CHRISTMAS PRAYER  
By Eunice J. Miles

## I

We thank Thee, Heavenly Father,  
For parents kind and good;  
For teachers, too, who help us  
To do the things we should.

We thank Thee, too, for Christmas  
When children's hearts are gay,  
But most of all for Jesus  
Who gave us Christmas Day.

## II

Better than all the Christmas gifts  
Any of us can know,  
Is the gift of Jesus to the world  
Many, many years ago.

## III

"Up overhead, o'er the great world  
so high,  
Twinkled the stars in the blue, quiet  
sky,  
When long ago in a land far away  
Jesus was born on the first Christmas  
Day."

## IV

"O little children, do you know  
That many, many years ago  
The baby Jesus came to be

God's Christmas gift to you and me."

### V

What shall I give Him, poor as I am?  
If I were a shepherd, I'd give Him  
a lamb.

If I were a wise man, I would do  
my part.

What shall I give Him? I'll give  
Him my heart.

### VI

Go, seek the poor and helpless ones,  
The friendless and the sad;  
And while you try to help them all  
You'll make your own heart glad.

10. Congregational song: "Far,  
Far Away on Judea's Plains," p. 81.

11. Ten minute retold story by  
an Advanced Junior Girl. Suggestion:  
See Public Libraries for Christmas  
stories which stress love of fellow  
man.

12. Two Choral numbers by  
members of Junior class. Choose  
one hymn and one carol from *M.I.A.  
Songbook*. Concluding talk, seven  
minutes, by member of superintend-  
ency: Purpose of the coming of  
Jesus, "For God so loved the world  
that He gave His only begotten Son,  
that whosoever believeth in Him  
should not perish, but have ever-  
lasting life." St. John 3:16.

"In conclusion let us all rise and  
sing one verse of "Silent Night."  
Brother \_\_\_\_\_ will offer the  
Benediction.

13. Closing Song, Congregation:  
"Silent Night."

14. Benediction.

It is recommended that this Sun-  
day School meeting be presented as  
a worshipping service rather than  
as a program. Please keep announce-  
ments in the place designated, and  
we suggest that there be no Santa  
Claus as part of the services.



## *Teacher Training—*

(Concluded from page 540)

Conduct a recitation-discussion  
on the assigned subject, "Making an  
Outline." The teacher should cor-  
rect each outline, making certain  
that each trainee has a well-organ-  
ized analytical outline from which  
to teach his lesson. Make certain  
that the sequence of the main points  
in the outline follows one of the five  
methods of organization studied in

the assigned reading material. Insist  
that every main head and every sub-  
head makes a complete sentence, that  
co-ordinate heads are expressed in  
parallel structure, and that each  
main head definitely develops the  
objective.

### *Assignment:*

Have trainees make the necessary  
preparation for their practice teach-  
ing on February 4.

## *First Intermediate —*

(For suggestions on Lesson Material see the Manual and Supplement for 1944)

## *Primary —*

### LESSONS FOR JANUARY

The course of study for the Primary Department aims (1) to develop in the minds of the children the primary concepts of the Kingdom of God, and (2) to inspire them with an ambition to realize these concepts in practice.

In keeping with the twelve basic virtues, one for each month mentioned in the Manual for 1945, the material here presented was prepared. These virtues are the fundamental objectives of this course of study. The development of the lesson material is planned to give each child an opportunity to nurture these virtues. The child will grow and develop only through self-exercise or self-activity, because only what the child does, and not what the teacher does, constitutes growth for that child.

The twelve basic virtues mentioned are: (1) Appreciation and Reverence; (2) Service, Helpfulness, Co-operation; (3) Faith; (4) Joy and Happiness; (5) Courage and Self-control; (6) Respect for Others, Our Rights, Other People's Rights; (7) Co-operation with Law, Obedience; (8) Kindness, Gentle-

ness, Patience; (9) Word of Wisdom, Wise and Foolish Things; (10) Generosity, Sharing; (11) Gratitude and Prayer; (12) Love.

Each Sunday should see us all, children and teachers, moving slowly and gradually toward perfection. May we always keep in mind the importance of our task, that of helping children to form habits that will make them worthy of membership in the Kingdom of God, and set an example for them to follow. Remember, "the worth of souls is great in the sight of God."

The lessons to be used during 1945 will be the same lessons used in 1943. Where possible the same manuals should be used. Perhaps a lesson manual could be borrowed from a former Sunday School teacher of the Primary Department.

#### *Lesson for January*

January 7, 1945, Lesson 1—Lehi and His Family Leave Jerusalem.

January 14, 1945, Lesson 2—Lehi's Sons Return to Jerusalem.

January 21, 1945, Lesson 3—Lehi and His Family Count Their Blessings.

January 28, 1945, Lesson 4—Ishmael and His Family Join Lehi.

The theme for the month of January is *Appreciation and Reverence*. Children's characters are influenced greatly by what the children themselves do, therefore, as we develop these lessons on reverence and appreciation let us make sure that we give the children an opportunity to be reverent and appreciative. We

form good habits by practicing them.

All of the lessons for January are concerned with Lehi and his family. For help with these lessons we refer you to "*Life Lessons for Little Ones*," the book used by the Kindergarten Department up to 1941. Perhaps you can borrow one from a former teacher. William A. Morton's book "*Mother Stories from the Book of Mormon*" will also be found helpful.

### *Suggested Activities*

Children love to dramatize and this group of stories lends itself beautifully to dramatizing. Every child could participate and he will long remember the character he creates. These dramatizations should be very informal—just another way of telling a story.

The blackboard sketching suggested in the manual is good; however we can easily over-work this one activity. Any one form of activity becomes monotonous when used exclusively. We need a variety of aids and activities. For example, a change from the blackboard would be the use of a large piece of paper and crayons. Occasionally the children will enjoy making small drawings with crayons. Cut-outs, either made by the children in class or by the teacher before class, enhance the telling of a story when assembled by the children on a board or in a sand-box as the story progresses.

During the month of January and throughout the year let us stress *reverence* in our Sunday Schools. On January 7 probably every teacher

will have a new group of children. Take time on this first Sunday to become acquainted with each child so there will be a friendly relationship. Discuss with the class how they can help make a good Sunday School. Together make a list of standards which will help the children to be reverent. Such as:

1. Come to Sunday School with love in our hearts for each other.
2. Speak in soft tones.
3. Sing in sweet voices.
4. Listen attentively.
5. Move about quietly.
6. Wear our cleanest clothes and brightest smiles.

Sometime during the month the children will enjoy making a small church on which they may paste the verse:

This is God's house  
And He is here today,  
He hears each song of praise,  
And listens when we pray.

## *Kindergarten —*

### Lessons for January, 1945

Due to unexpected delays new lessons for the Kindergarten Department have not been completed. This has made it necessary to repeat the 1943 lessons for 1945. We hope that each teacher will be resourceful in supplementing these lessons with material that will fit the needs of the children under her guidance. Objectives for each lesson accompany the material in the manual. *The Instructor* material will give suggestions, helps and needed varia-

tions for the lessons. More effective use of the story and less formal discussion with the children is suggested.

Many children who have not attended the Nursery class will come into your group. The importance of making them feel that they are part of the group and belong in Sunday School cannot be over-stressed. They should be greeted, shown where to put their wraps and where to sit. Teachers should make an effort to learn the children's names as soon as possible. The names could be written in large letters on light weight cardboard and hung around cord. Children will like this. Teachers are thus aided in learning the names.

#### JOSEPH AND HIS BROTHERS RESPECT THEIR FATHER JACOB

Lesson 1. For January 7, 1945

##### *Lesson Helps:*

Teachers may find and show children pictures of things father enjoys rather than to list activities on the blackboard. Four-year-olds are not able to read. Children could be encouraged to find pictures of father or men doing work that is typical of your community, to be used as a review for the next Sunday. These pictures might be carefully mounted in a class scrap book.

For those teachers who find it difficult to adequately express themselves by drawing, we advise that they not try to draw Jacob and his sons.

##### *Songs:*

"Father's and Mother's Care,"

"Daddy's Homecoming," "My Daddy," *Little Stories in Song.*

#### HANNAH AND SAMUEL

Lesson 2. For January 14, 1945

##### *Lessons Helps:*

Children may dramatize various things mother does to help us, as sweeping, making a cake, ironing. Pictures of mother working and children helping may be added to the class scrap book.

##### *Songs:*

"Helping Mother," "Mother, Dear," "Father's and Mother's Care," "The Dearest Names," *Little Stories in Song.*

#### THE EWE LAMB

Lesson 3. For January 21, 1945

##### *Lesson Helps:*

Children may tell of things their neighbors have done to help their family and also what they can do to help their neighbors. Stress an appreciation for our friends and neighbors and do not give details of the story of David or the Lord's punishment.

##### *Song:*

"A Happy Helper," *Little Stories in Song.*

#### THE BOY SAMUEL IN THE TEMPLE

Lesson 4. For January 28, 1945

##### *Lesson Helps:*

Previously invite the custodian to meet with the children as suggested in the lesson. A quiet and orderly

tour to the heating plant or to other parts of the building not occupied will help children to understand more about our chapel and appreciate the work of the custodian.

Omit the review for previous Sunday's lesson. Talk about things we can do to help others.

### *Nursery —*

Beginning with the first Sunday, 1945, it is recommended that the Nursery Department of the Sunday School operate as a real nursery for two- and three-year-old children, that it be in a spiritual setting, operating from just before the opening until a few minutes after the closing of the Senior Sunday School. For further explanation as to the reasons for and the purposes of this recommendation we refer you to the article on "Plans for the Nursery Department," appearing in the Superintendent's section of this issue.

The manual to be used as a guide in this department is by Mary Edna Lloyd and is entitled *Religious Nurture in Nursery Class and Home*. The price is 75 cents. To be used with this manual are four small picture and story books entitled *My Book for Fall*, *My Book for Winter*, *My Book for Spring*, *My Book for Summer*. These booklets will cost 15 cents each. All these are available now at the office of the Deseret Sunday School Union, 50 North Main Street, Salt Lake City 1, Utah. It is suggested that these guides be purchased at once so that your plans can go for-

ward for equipping and operating the Nursery department under the new plan beginning January 7, 1945.

You will note that this new manual begins its year in October. Ours will begin in January. Adaptations must of necessity be made. We suggest that you read carefully the introduction to this book written by your Nursery committee in which some adaptations which need to be made are brought to your attention.

Much of the activity suggested for October in the manual will of necessity be engaged in during January as we introduce this new plan and method into our Sunday School. Also these suggestions are good at any time that new children may arrive. It is essential that they be given time to become acquainted and adjusted without interference.

For the first Sunday in January, January 7, 1945, we suggest that you note carefully the suggestions made in the manual under January both the general suggestions and those listed under First Sunday. Note how the child's present environment is utilized in developing within an appreciation of God's goodness to him and those with whom he lives.

We especially call to your attention the suggestions made each Sunday on what to do when the children come. They will prove to be valuable as a guide.

On January 14, 1945, we suggest that you be guided by the suggestions found under January, Second Sunday. You will note that much



of the activity is on an individual basis.

For January 21, 1945, read carefully the suggestions and plan your activities in the light of the experiences common to most of your children. In small communities there may be only one doctor in town. If so, much of your conversation might center around him. In larger centers doctors in general may be discussed.

Very simple activities such as ball rolling is greatly enjoyed by these small children.

Throughout the month you will note that the children are encouraged to wait on themselves, hang up their own wraps and in as many ways as possible be self-reliant and independent. The fourth Sunday, January 28th, is no exception. The development of the desirable attributes of thoughtfulness and kindness are encouraged and aided in the activity of feeding the birds that live in the vicinity of the church. You might suggest that the children continue this activity at home.



## Ward Faculty—

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(Concluded from page 536)

### Questions for Discussion:

1. How much time, as an average, do you give to lesson preparation?
2. What sources prove most helpful to you?
3. How do you file your materials for future reference?
4. What time proves to be best for preparation? Why?
5. To what extent does teaching seem to motivate your reading?
6. What are three of the best things you have read during the past month?

7. What is your program for regular reading?
8. How do you assure yourself of one good idea a day?

### Helpful References:

Carlson: *How to Develop Personal Power*  
 Fosdick: *On Being a Real Person*  
 Link: *The Return to Religion*  
 Laird: *Increasing Personal Efficiency*  
 Shellow: *How to Develop Your Personality*

# The Funnybone

## SOLOIST

He who sings his own praises seldom gets an encore.

—*The Sunshine Magazine*

## ROCK

Goliath: "Why don't you stand up here and fight me?"

David: "Don't hurry me big boy, wait until I get a little boulder."

—*Case and Comment*

## KIDDING?

Liza: "Ah wants a pair o' shoes foh mah little gal."

Clerk: "Black kid?"

Liza: "You'all jes' mind yo' own business an' git me dem shoes."

—*The Balance Sheet*

## CHICKEN

Blonde Waitress: "I have stewed kidneys, boiled tongue, fried liver, and pig's feet."

Brakie: "Don't tell me your troubles, sister, give me a chicken pie."

## CARELESS

White Friend: "Well, Mose, how is your better-half this morning?"

Mose: "She's bettah, thanks, sah; but boss, yo' shore is careless wif yo' fractions."

## APPRAISAL

She was just temperamental—90 per cent temper and 10 per cent mental.

## FLIP

Teacher: "Donald, give me a sentence containing 'flippancy.'"

Donald: "Let's flip 'n' see whether I pass or flunk."

—*Case and Comments*

## ENCOURAGING

Visitor: "How long are you in for?"

Convict: "Fifteen years, ma'am."

Visitor: "Ah, well, here's another day nearly gone."

## PROOF

Bride: "When you married me, I thought you were daring and courageous."

Groom: "That's nothing. Name one person who didn't."

—*Railway Employees' Journal.*



“What percentage will you give me if I infect the whole neighborhood?”

brush of Salt Lake Valley. However, in the farflung growth of the Church in subsequent years, its spreading tendrils have reached into Oregon. In addition to many branches of the Church now in the Beaver State, there are two stakes: Union, in western Oregon, and Portland.

Colonial Heights is one of four growing wards in the City of Roses. Nearly 250 persons attend its Sabbath School each week. There are twelve other schools in Portland stake, and ninety-two in the Northwestern States Mission, in addition to many Home Sunday Schools. The largest Latter-day Saint Sunday School in the Northwestern area is that at Farragut (northern Idaho) Naval Training Base, where nearly six hundred blue-jackets gather each Sabbath.

Timber is the crop in the Northwest, and like the growth of its sturdy firs the progress of the Church there is steady, vigorous and strong.

— *Wendell J. Ashton.*

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COLONIAL HEIGHTS WARD CHAPEL  
(Portland Stake)

Perhaps no ward meeting place in the entire Church swarms with more activity than does the high-gabled, rock-trimmed home of Colonial Heights Ward in Portland, Oregon.

Not only does it provide a chapel for Colonial Heights, but also serves as Portland Stake House and headquarters for the Northwestern States Mission, whose branches extend from frigid Fairbanks, Alaska to southern Montana.

The chapel combines beauty with serviceability. It is surrounded by well-groomed lawns, embroidered with trim evergreen shrubs and figured with colorful flower beds. Inside is an eleven-stop pipe organ, and classrooms equipped with blackboards, maps and pictures. A large painting, "Jesus and The Lost Sheep," by Isabel Ballantyne West, adorns a chapel wall.

During one of his several campaigns for the presidency of the United States, Henry Clay was asked if he would render protection to the Mormons. "You had better go to Oregon!" was the orator's fiery reply.

The Saints did not go to the green vales of Oregon but to the sage-

*—More on other side*